

THE CORRESPONDENT.

Magna est Veritas et Prevalebit.

VOL. I.

NEW-YORK, APRIL 14, 1827.

NO. 12.

CORRESPONDENCE.

For the Correspondent.

BIBLE INCONSISTENCIES.

In a former number of your paper I made some remarks respecting Bible inconsistencies; and as I know of nothing of greater importance than an inquiry into the truth of the Bible, it may not be improper to pursue the same subject. It is not a little surprising that those conscientious Christians, who so diligently search after "*the truth*," should not in all their researches, examine the authority by which they so anxiously endeavour to support the Christian religion. It were vain to attempt to expose all the inconsistencies* which the Bible contains.—All that is necessary to convince those who do not read with a *pre-determination* not to believe what is in opposition to their prejudices, of the absurdity of believing the Bible, is to point out some of the most gross inconsistencies, which give the Almighty a character, that would be

*I do not mean that it is inconsistent with the ravings of a bigoted zealot, who pretends to know no reason but the Bible, however contrary it may be to every virtuous feeling of the heart; but inconsistent with those reasoning faculties which were given us by a benevolent Being, and which it is our privilege to exercise on every occasion without the fear of everlasting punishment, or the frowns of self-exalted bigots who imagine that all who disagree with them in their religious belief, deserve the contempt of mankind, and the never-ending wrath of a just and merciful God.

resented by man, as a stigma upon his honour, his justice, and his talents.

Exodus, Chapter iii, verse 21 and 22, makes the Lord say—"And I will give this people favour in the sight of the Egyptians, and it shall come to pass, that, when ye go, ye shall not go empty: But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold; and raiment: and ye shall put them upon your sons and upon your daughters; and ye shall spoil the Egyptians."

Now what man is there living, Mr. Editor, possessing good natural abilities, and who has the least regard for justice or common honesty, who would not resent it, as a base slander upon his character, to be placed in the situation of the Almighty, in the above quotation? Most truly there are none. It will be acknowledged by every Christian, that truth and honesty are always commendable, and that deceit and dishonesty ought ever to be discountenanced, as destructive to human happiness. But it appears by the Bible that God commanded the Israelites to borrow jewels of the Egyptians, and to carry them off without the consent or knowledge of the Egyptians. This is not only *theft*; it is stealing, it is true, but with the thieves screened behind the cloak of friendship. It is like the robber who, in order the better to insure success, affects the

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most perfect friendship and good will, till, slipping behind your back, he deliberately cuts your throat unperceived. But, notwithstanding these Israelites were much worse than thieves in general, it is asserted in the Bible that they were acting in conformity with a *command* of God! Is this consistent with the perfection of a just God? It is presumed that all who are endowed with common sense, and who are willing to read and reflect with candor, will say *no*. When we see thousands, by their totally blind assent to the doctrines of the Bible, charge the Almighty with such heinous crimes, we involuntarily exclaim, "O shame, where is thy blush!" It is really surprising that people should be so perfectly blinded; but it is a truth that a vast majority of the human race use no reason of their own, content with following in the path pointed out by their learned guides. Alas! for the superstition of the times. Alas! for the age in which men must be dupes to the falsehood and knavery of priests!

The verses which I have been commenting upon are as inconsistent with the golden rule of the Christian religion which says *do unto others as ye would that they should do unto you*, as it is with justice and common sense; for it were the height of absurdity to say the Israelites would be willing to be treated in the manner they treated the Egyptians. But it is trusted the good sense of an enlightened community, will readily observe such foolish inconsistency without further comment.

A. R.

For the Correspondent.

PIOUS FORGERIES.

Mr. Editor—*Pious forgeries*, hitherto have proved to be one of the

most powerful political engines in the hands of the priesthood—Nor, have they confined their forgeries to profane historians like Josephus, Tacitus and Suetonius: for hundreds are to be found in the Bible itself.—And their modern "Tracts," or rather "Men Traps" are in general, a gross collection of falsehoods, manufactured by priests and deluded bigots.

As an evidence of the truth of this charge, as far as relates to the forgeries in the Bible, I will refer you and the public, to two very important instances, which cannot fail of convincing every impartial person who believes in the Bible, what little confidence they can place in their translations of that volume.

It is a fact, that those who translated our Bible did not find a *single word* in all the writings of Moses, that signified a *future Heaven or Hell*, or an *immortal soul*, or even a *Devil*. But, as they were convinced, that according to this *chain of doctrines*, it was absolutely necessary, that they should be able to trace them from Moses, they took the liberty to make Moses say what he neither knew nor intended. For they were conscious, that if they made a faithful translation of the "Five Books," they would certainly prove the author to be a *Deist*, and the first and oldest on record. For as Moses was totally ignorant of a *future Heaven or Hell*, or *Devil or immortality* of the soul, it must be manifest to every one that he was a *Deist*, and not a *Theist*. And as to his believing in miracles and inspirations, it is the height of folly to suppose, because he was too consummate a statesman and *politician*, not to pretend to believe himself whatever he required his people, or rather slaves, to believe. For they actually had only changed masters,

and one set of superstition for more *cruel* and *bloody* ones.

The word "*Hell*," is not to be found in any part of the pentateuch, and yet our treacherous translators have made Moses use that word in Deuteronomy, 32, 22—"For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." Here the word "*hell*" should be considered *grave*, *abyss*, or *pit*, or any thing else rather than what we understand by that word.

Another equally barefaced forgery may be found in the 17th verse of the same chapter, where they make Moses say as follows: "They sacrificed unto Devils, not to God; to Gods whom they knew not; to new Gods, that came newly up, whom your fathers feared not." Now, the word "*devils*," is not to be found in the writings of Moses, though the priests have made him use it twice, when the fact is, Moses means nothing more than *idols* or *heathen gods*."

As I have noticed all these forgeries in my MSS., "Review of the Law," &c. I should not have written this essay, had I not just read another *pious forgery* in the shape of a "Tract," from the Goshen *Tract Factory*, alias "Orange County Patriot," No. 941. Here you will find the shadow of a "Tract" vamped up, like nearly all other "Tract" fabrications; that is, without either the *names* or *places*, that would enable those who doubt, to trace out the truth or falshood of their *suspicious* "Tracts."

It will, therefore, be prudent to caution the liberal part of the Christian world, not to give the least credit to any of those "Tracts," unless they are accompanied by the *names* and *residence* of all the parties con-

cerned. Such a simple rule as that would soon reduce the "Tract" miracles to a handfull, instead of twelve baskets full of fragments every day.

C. SCHULTZ.

Extract of a letter from Mr. Richard Carlile, to a friend in New-York, dated—

London, Oct. 30, 1826.

Dear Sir—I received a packet from you by the Acasta, but it did not contain any of the papers concerning Mr. Jefferson, to which you allude in your letter. Its contents were your letters, which I have printed, and two pamphlets, one the discourse of a Universalist and the other a commentary on the proposition for a priest to every thousand human beings. I was much disappointed in finding that it did not contain the papers about Mr. Jefferson, as I wanted something more on the subject than the English newspapers had given, though their descriptions have been highly useful. The death of Talma, in Paris, too, has thrown a new and powerful interest on our not *infidel* but *evidential* cause.

In England, there are hopes for future man. My position grows more and more cheering, and with the exception that I do not command cash enough, I am all that I can wish to be. I have one of the best shops and houses in London, of a very striking appearance. And here I am without the least abatement of powerful publications, with Age of Reason and Palmer's Principles of Nature, openly exposed and selling as common as snuff and tobacco, having no molestation; hearing no murmur.

Free discussion is complete in London, and I consider it to be its first appearance among mankind. In my shop, under the words—THE TRIUMPH OF FREE DISCUS-

SION, stands a monument of Paine holding a scroll of the Age of Reason in his hand. Under his feet burns a sepulchral lamp, with a three sided transparency. Front, the words Common Sense, Rights of Man, Age of Reason; on one side a cap of liberty with *libertas* on its border; on the other a figure of truth rising from a well in the temple of reason and styled the "Resurrection of Truth.*" On a three sided tablet, which supports the transparencies and the statue, I have the inscription that was on his grave stone and an extract from Common Sense and from Rights of Man. In the front of Paine stands, on a marbled pedestal, a figure of a female, naked with the exception of drapery, holding two moon gas lights—meant to represent the chaste figure of truth holding a light to him. The whole has a pretty effect at night. In the course of another year or two, I shall look for the public sale of every kind of philosophical books in New York. It should have begun there as an example to the other rising Republics of the South.

*Hint taken from the saying of Democritus, that Truth lay hid in a well.

To the Editor of the Correspondent.

Ohio, March 14, 1827.

Sir: I had the pleasure of receiving the first number of the "Correspondent," the appearance and avowed principles of which I am well pleased with; and under the supposition that the work will sustain the character which its prospectus seems to indicate, I herewith transmit the subscription money for one year, and request that my name may be enrolled on the list of your subscribers and patrons, and the work forwarded to me, from its commencement.

Blinded by prejudice, and trammelled by superstition, as the mass

of mankind are, not one mind in a thousand has been able to discover the most simple truths; and of those few who know the truth, a great proportion are unwilling to defend it in public, and in many cases, to make it known, even to his neighbor, lest the influence of the reigning clergy, and their misguided, if not dishonest tools, should turn an ignorant and illiberal multitude against him, for the honest avowal of his sentiments, and thereby deprive him of a great part of his professional business, or lessen his popularity so as to render his political advancement, the great object of so many in this republic, exceedingly uncertain; so that the real disciples, and open advocates of truth, are, comparatively, few. Still I think they are sufficiently numerous to sustain a temperate and fearless journal, such as you seem to have undertaken. A work of this kind is, indeed, greatly needed; for the presses of our country are far from being *free*. By our constitutions and our laws, they are *allowed* to be free, but a mistaken view of their true interest, has enslaved them generally. Indeed, the great want of moral courage which I have witnessed in the editors of our numerous public journals, has long been a source of deep and constant regret to me, and no doubt to many others, who would cheerfully patronize your work, if they could be favored with the knowledge of its existence, and be certain that its course would be temperate and bold, able and consistent.

M.

For the Correspondent.

THE ORIGIN OF CHRISTIANITY; OR,
TRUTH DRAWN FROM FABLES.

CHAPTER II.

(Continued from our last.)

Another very obvious proof of the identity of our virgin Mary, and of the celestial virgin and the moon, and of Jesus and the sun or Osiris, at

first feeble and weak like an infant, at the winter solstice, and afterwards full of life, power and light, at the vernal equinox, when he becomes the saviour and restorer or redeemer of nature, will be derived from the following considerations :—

Jesus is called the Lion of the tribe of Juda. Now, we know to a certainty, and Josephus, Philo, and all the learned Jews acknowledge that the twelve tribes of their nation had each on their banners one of the signs of the Zodiac, which were likewise represented in the Essen, Rational or breast piece of the High Priest, called Logios in Greek, or Oracle, composed of twelve precious stones. We also know that the Lion was the emblem of Juda, the most considerable and powerful of the twelve tribes ; and it is equally certain that the Lion was a symbol of the sun in the summer solstice, because it was in Leo that this solstice took place in ancient times during 2160 years. This is the reason why the Egyptians had consecrated this animal to the sun, while in its full strength, and as the forerunner at the summer solstice, of the rise of the Nile and its succeeding overflowing, which caused the fertility of Egypt. For the same reason, they placed Lions in all their fountains, and made the water gush out of their jaws, to signify, in hieroglyphic language, that *the Sun in Leo was the harbinger of the inundation of the Nile*. Since, then, Jesus Christ is admitted to be the Lion of Juda, he must unquestionably be the sun.— This explains the whole legend or gospel fable, and also accounts for the silence kept by the evangelists about the whole course of his life, said to have been of 30 years, or 33 at most, with the exception of a few circumstances immediately following his birth, his disappearance at the age of 12 years, and the events of the last

three months previous to his death. The reason of this silence, which otherwise must appear very strange and unaccountable, is, that Jesus being the sun, his course or life is comprised within twelve months, which is exactly the interval from the fecundation of Mary on the 25th of March to his death, two days previous, and his resurrection on the same day. His perfection and wisdom, and the grace and light which he had received from heaven at the precise age of 12 years, clearly indicates the number of months which form the course or life of the sun. The twelve apostles have the same meaning ; and Peter with his keys is the exact copy of Janus opening the year. The stable in which Jesus was born is also a copy of that of Jupiter *Stabulum Jovis* or *Heniochi* or of Yu, a known constellation, as are the manger, the ass of Bacchus, the ox or bull, the goat, the shepherd, which are all on the horizon at midnight of the 25th of December. He begins his mission at the age of 30 years, corresponding to the degrees of a sign of the Zodiac, and he dies at the end of the equinoctial year and rises at the commencement of the new year beginning in Spring, and on a Sunday. Thus, the death of Jesus, of Atys, of Osiris, and in short, of the sun, means only the end of the year, and their resurrection the beginning of another year. But one thing has not, as far as I know, been explained by any writer ; that is, why Adonis, Atys, and Jesus are supposed to have died some days before rising again. I suspect this to mean, that before the triumph of day over night after the equinox, there is a small interval, during which the nights are still longer than the days, before they become perfectly equal ; and this in figurative astrological language, must be expressed as a conflict between darkness and light, or the bad and good

principle, death and life. In reference to Jesus Christ, I presume that the time that elapses after his death until his ascending to heaven, is significative of the time wanting at the moment of his supposed death for the perfect triumph of the day over the night, or as expressing the days wanting for the moon to be full. It is well known, that the Jewish passover took place at the full moon of the equinox, and the death of Jesus is placed two days previous, or rather a day and a half, and his resurrection takes place just at the dawn of the first day of the Jewish week next to the Sabbath, and corresponding to our Sunday, or day consecrated by almost all nations to the sun. Therefore, Jesus experiences a partial and transient obscurity during the nights that precede the full moon, and is said to descend into the inferior regions or hell, and rises as soon as the moon is full on the dawn of the immediate day; thus leaving his mother (the moon or the virgin) on earth or near it in the heavens. He rises at the dawn of day, because so does the sun whose type he is, and in the gospels he is called the lightning or vivid light that comes from the east and extends to the west.—So that, as Paul very truly says, all these figures are “patterns of things in the heavens.” John says that Jesus appeared for the second time after his resurrection, eight days after the first; that is the next Sunday, and again, for the third, some days after. His day was that of the sun.

The very name of Maria reminds us of Marichi the Indian goddess mother of the sun, and signifying light or source of light. She attended the execution of her son, which took place two days before the Jewish passover or the full moon of the equinox, because the moon is as insepa-

rable from the sun as Isis from Osiris.

Jesus tells his disciples, that “he shall not drink henceforth of the fruit of the vine, until he drinks it new in the kingdom of God.” One evangelist (Mascher) adds, “with you.” Now, unless we suppose that he really intended to drink wine in heaven, in the strict sense of the phrase, the more natural meaning of this figurative manner of speaking is, that *he will be again in heaven and in full glory at the next autumnal equinox, or vintage time.* This is, moreover, apparent, from what he says to his disciples of the near approach of the destruction of the world, when they would soon join him in heaven. Nobody has ever attempted to give an explanation of the very singular and harsh language used by Jesus to his mother on the wedding at Cana: “Woman, what have I to do with thee? Mine hour is not yet come.” It is plain, that, whatever be the sense of these words, they indicate that *an hour shall come when Jesus will have something to do with his mother.* And truly, so it is, if Jesus be the vernal sun, and his mother the equinoctial moon in its full, for it is plain, that when that hour arrives, he will, from the moment of his supposed death to that of his resurrection, throw light upon the moon, or his mother, and they will then be inseparable. In the same manner, at the moment of his birth, the solstitial moon is to be full, and therefore not only the sign of Virgo, which rises on the horizon the 25th of December, but the full moon at the winter solstice, is said to bring forth an infant God. In the same figurative language Isis was said to restore Osiris to life, after having deplored his death. Isis, or the moon, is the only symbolic being of whom it may be asserted that she

engenders without losing her virginal purity. Isis is the moon; but as the moon, by its course, forms the months and the year, it also signifies the luni-solar year, and, by ampliation, Nature. In the former sense, it is the mother of the God, Day, who, as he proceeds, attains his perfection and full growth at the expiration of 12 months, when the year is said to *expire*, or *die*; for these words are synonymous in most languages. On the day corresponding to our Christmas, the Mithriacs and the adorers of Isis celebrated the feast of light returning; and Josephus tells us that the Jews had a feast of light, which they celebrated on the 1st of December, or the 15th of Chesleu.

(To be continued.)

The Correspondent.

Magna est Veritas et Prevalebit.

NEW-YORK, APRIL 14, 1827.

FREE PRESS ASSOCIATION.

We mentioned in our last, that in consequence of the crowded attendance at the Lectures of the *New-York Free Press Association*, measures had been taken to build a Hall, &c. in which to hold the meetings of the society. The sum proposed to be raised to purchase the ground is \$4,000, to be divided into transferable shares of \$10 each. No person to be eligible to office unless he is a subscriber for two shares, and is a member of the Free Press Association. Ten *per cent.* on each share must be paid at the time of subscribing; and the remainder at such period as the Finance Committee may require, to complete the purchase; two weeks notice being always given to that effect. Subscribers refusing to comply with this condition, to forfeit their stock and

sums advanced. The advance on shares to be deposited in the Savings Bank of this city, or at lawful interest with good and sufficient security. In case no purchase is made within two years from this date, then the money so advanced shall be refunded to the subscribers, with such interest as may have been obtained.

The right to the ground will be taken in a Deed of Trust, to be held for the subscribers by five Trustees, who are members of, and appointed by the Free Press Association; and that for the following purposes and no other—viz. the erection of a suitable building for the accommodation of the Association, to contain

A Hall or Lecture Room.

A Library and Committee Rooms.

School Rooms.

Family Apartments.

Stores or Offices.

Printing Office and Bindry.

On the death, removal from the city, or resignation of any of the Trustees, their place is to be filled by the Free Press Association.

The subscription books will be opened to-morrow, (Sunday) in the Lecture Room of the Association, corner of Pearl street and Broadway, when the Committee will attend at 3 o'clock, P. M. to issue certificates and receipts.

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The publication of the lectures delivered on Sunday before the Free Press Association, having met with general approbation, we shall continue them regularly in future. The following is an address of the Chairman, "On the influence of the invisible world over the visible:"—

Gentlemen.—In addressing so intelligent and respectable an assembly, as the "Free Press Association," I am sensible of my deficiency in literary attainments. The apology I make for this is, that my

object is not so much to inform your minds, as it is to induce you to think deliberately and freely, and to give unreserved expression to your thoughts.

That the *known* and visible world has, for ages been kept in awe by the terrors of an *unknown*, with its invisible agents, is a fact which cannot be denied. By this terrific system, the crafty few have long held the ignorant and unthinking multitude in mental captivity; and this will continue to be their condition until reason shall be universally acknowledged, and her dignity recognized and maintained. As I shall, in the following remarks, have occasion to advert to the use that is made of the terms *Lord of Hosts—God of Israel*, &c. I wish it to be understood that I do not mean that unknown Power, by which the Universe is directed and controlled; but a God of man's invention. His enmities and conflicts have established that regular system of terror, which now holds a large proportion of the human race in constant dread, and so long as it continues, it will not fail to insure to some of the most idle, worthless, and intolerant of the human race a princely income, derived from the fruitful labours of the honest, industrious, but unthinking part of mankind. To lessen the influence of this mighty nothing, is what I have in view in this address.

Man, in his infancy, is surrounded by circumstances not of his own creating. He immediately receives opinions as true, without having it in his power to put them to the test of reason and argument; for before the powers of his mind are fully developed, he is taught to despise reason, and is warned against the dreadful consequences of using it in matters of religion. This is the state

of human beings when the terrors of the invisible and future world are first presented to them. So unfavourably situated from his infancy, man receives impressions opposed to his happiness, and remains ignorant of the duties which he owes to himself. He is taught to disregard the world in which he lives; to despise real advantages, and to surrender his noble powers to a cruel fanaticism.—This state, so contrary to the nature and organization of human beings, has produced, in all ages, the most direful consequences. Man always has, and will continue to be at war with his own nature, until this curse of the earth is rooted up. Every nation has had its good and evil genii; and their influence has, more or less, alarmed mankind, from the naked, destitute savage, up to the inhabitants of civilized countries.

It is my intention, here, to notice some of the effects that the Old Testament, as a printed revelation, has produced in the world. If we commence with the history of the creation, it seems almost impossible for human beings to be so weak and credulous, as to believe the foolish story of what is called the fall of Adam; and yet to that ridiculous tale we are taught to look for the origin of all our misery, and the beginning of God's wrath and implacable vengeance. According to the Bible history, after God had made the heavens and earth in six days, and Adam also, he either had forgotten to make woman, or he did not know at that time, she would be wanted; but finding that Adam was unhappy alone, he provided a helpmate. And how was this performed? Why by causing the man to fall into a sound sleep, while one of his ribs were taken out, by which woman was made! Sound indeed must have been that slumber which did not awake the pa-

tient, while the painful surgery was performing!

So much pains having been taken to provide a partner for man, it might reasonably be expected that it would produce the happiest consequences. But no; she takes the forbidden fruit; hands it to her husband; he eats of it; and their whole posterity are, in consequence, cursed for a crime in committing which they could have no share! An angry God appears—they are driven from the garden, and the whole creation is placed under his displeasure and wrath! Such was the commencement of that system of terror that has been held, and continues to hold the superstitious and unthinking in complete captivity. Are we to ascribe such folly to the beneficent author of the universe? As a climax to the absurdity, we are told that a poor contemptible reptile was the seducer of man. What! the Creator of the universe to be outwitted by a serpent? And the creation with all its beauties to be cursed as a consequence! I am persuaded that if it were not for children's being early taught it was a crime to disbelieve such nonsense; if the Bible had been kept from the youth of both sexes until their minds had become capable of understanding the nature of evidence, not one in a million would have believed it to be a revelation from God.

Before I proceed further it is necessary to observe, that whoever was the author of the account of the creation, he is silent as to the Devil's agency in seducing the woman to partake of the forbidden fruit. It was not until many hundreds of years after, that Satan was charged with having a hand in that tragic scene. So, then, it plainly appears, that Hell, with all its horrors, together with the wrath and vengeance of

God against sin, and all the absurdities believed and maintained by the various Christian sects, had their origin in the foolish story of a little talking reptile persuading an artless and inexperienced woman to eat an apple, or some other desirable fruit! If this system of terror had not produced evils of the worst kind, it would be the height of folly to notice it. But the history of every Christian country bears ample testimony to the realities of those ravages that have desolated the earth, in consequence of foolish mortals believing in, and attaching consequence to the existence of an invisible world of terror, founded on a story too absurd for idiots or madmen to credit. The Jewish nations appear from their books, to have been held under a system of fear, arising from the immediate interference of the *Lord of Hosts*. Whether it was Moses, or another person that legislated for the Israelites when they left Egypt, their God was announced to them, as a military chief—a God that was soon angry, notwithstanding he is said to be “slow to anger.” All the worst passions that ever afflicted the human mind, are ascribed to him. Cruelties, vast in number, are recorded to have been committed by his command on nations that were ignorant of him, and had not disobeyed his laws. Even his own “chosen people” were in momentary danger of being cut off by his vindictive temper. Is it to be wondered at then that the Jews were an ignorant and barbarous people? As Jehovah was a cruel, unjust, and vindictive being, a compound of injustice and folly, we are fully justified in the belief, that he was the sole invention of the priesthood, which, to serve their exclusive interests, and to gain an ascendancy over the ignorant descendants of Abra-

ham, pretended to act under the immediate order and influence of the God which they themselves had made; for it is impossible that a being of this description should be the God of Nature—the secret mover of the universe.

The Jewish kings, priests, seers, and prophets all pretended to act by, and under the immediate authority of their deity. To him they have ascribed conduct and actions that credulity itself cannot believe. To secure their power and influence over the ignorant multitude, they held a pretended correspondence with this God. Every command came from him, who, though an invisible being, acted behind the curtain at the will, and by the command of the priests. It was thus that an invincible and secret agent, totally unknown to the ignorant, kept in awe and barbarism through the intrigues of priests and prophets, a people whose history and influence has spread terror throughout the earth.

(To be continued.)

Mr. Owen's Establishment.—On the 26th ult. the following editorial paragraph appeared in the *New-York Evening Post*:—

Mr. Owen's Establishment.—It is said that Mr. Owen's establishment at New Harmony has been broken up. The founder has gone to N. Orleans, the members of the society are dispersed, and this great experiment of organizing civilized society on a new system, and of managing the human machine as if it were the enginery of a manufactory, has utterly failed. This result is nothing more than was to have been expected, from the accounts received from that place for some time past.—The dissensions and confusion of the establishment have been represented in such a light, as to cause it to be said that *New Harmony* was only another name for old fashioned discord. It is said that Mr. Owen complains bitterly of the unmanageableness of those upon whom he has been trying the operation of his new system. He would have done better to confine himself to the manufacturers of New Lanark, whose minds, for aught we

know, may have some sympathy with their machines.

We were satisfied, on the appearance of the above article, that it had no foundation in truth, and we should have immediately stated our reasons for holding this opinion, had we not been aware that the falshood did not originate with the *Evening Post*, but took its rise in Philadelphia, where several editors of papers have evinced a determination to write down Mr. Owen, (if they can) without regard either to truth or justice. We, likewise, anticipated the arrival from New Harmony of evidence sufficient to convince even the most credulous, that there never existed a shadow of foundation for the illiberal calumny. It was not the first time that reports, equally unfounded as this, and proceeding from the same source, had been widely circulated. We were not ignorant of the base motives of those who volunteered in this *very creditable* employment. It was not so much their enmity to the man, as their blind antipathy towards his principles, that excited their malignant feelings.—Mr. Owen had fearlessly advanced opinions fatal to the empire of priestcraft; he had established a press, by which he could disseminate these opinions far and wide, and thus enable every one to exercise their own judgment, unawed by the fanatical vituperations of interested cheats. This was a *crime* which he could never expect would be overlooked; it was of a magnitude sufficient to rouse the indignation of all the priests, and to call into action the pens of all the servile editors in the Union. It was nothing to them that their repeated fabrications were as repeatedly detected and exposed.—Fanaticism is an utter stranger to conciliation and fair dealing; it even rejects all compromise. Nothing

will satiate it but the abject and entire submission of its opponents. In the contest, however, now waging between liberal principles and prevailing errors, the victory cannot be doubtful. The triumph may be prolonged, owing to the deep root which these errors have obtained. But the press which formerly was all on one side, is rapidly becoming a real benefit. Opinions, which had no other claim to respect than their antiquity, are now discussed with a freedom, which demonstrates that mens' eyes are opening to the monstrosities of those superstitions under which nations have, for so many ages, been made to groan.

Our anticipations as to Mr. Owen's establishment, have been fully realized. No breaking up has taken place; its founder has *not* gone to N. Orleans; and there is no truth in the assertion that the experiment "has utterly failed." The evidence of this is derived from the best of all sources—the *New Harmony Gazette*, which we have received to the 14th March. A single glance at this paper is all that is requisite to exhibit in its true colours the barefaced and unprincipled conduct of the calumniators. Aware of this fact, the moment the editor of the *Evening Post* cast his eyes over the *Gazette* he published the following contradiction:

From the *Evening Post* of April 9th.

Mr. Owen.—We have reason for believing that there was a mistake in our statement as to the breaking up of this gentleman's community at New Harmony. We gave the fact on the authority of a Philadelphia paper, published about fourteen days ago. We have now before us the *New Harmony Gazette* of March 14th, which is entirely silent as to any change having taken place in the establishment, or any movement indicating a departure from Mr. Owen's original plans. It is said that letters have been received in town, from which it appears that every thing was going on as formerly at the time the statement referred to was published in Philadelphia.

Creditable as this avowal is to the impartiality of Mr. Coleman, we have strong doubts whether there exists among the Editors who have given publicity to the original paragraph, independence enough to induce one of them to publish the contradiction with the same promptness that it appeared in the *Evening Post*, or with the same zest which impelled them to give a place in their columns to the unfounded paragraph. The newspaper press in this country is so much under the influence of the priesthood, that not a single paper of a thousand dare publish the truth if disagreeable to their spiritual prompters, lest it should militate against their interest. In our own case, we have repeatedly experienced the effects of this disgraceful and contemptible interference. We have the best reasons for believing, that a combination has been formed in this city to prevent the circulation of the *Correspondent*, and that the members of this body have resorted to means as disreputable, as they are unavailing, to effect their purpose. We could even mention the names of some who have been active in this business, that have filled offices in this state, which, it was to be presumed, entitled them to the character of upright and liberal citizens.—But we forbear. We have pledged ourselves not to indulge in personalities, and we trust we never shall be found violating this pledge. *Truth* is our motto, and we know it *will* prevail without the aid of intemperate or abusive language.

Liberality of Sentiment.—We have been so much accustomed to the intolerant denunciations of our brother Editors; and their furious tirades have been so extensively republished, that we scarcely ever expected to be gratified with the sight of a soli-

tary approbatory paragraph in the vast number of papers now issued in the United States. Contrary to this expectation, however, two journals have reached us since our last, both of which speak as favourably of the *Correspondent* as we could have wished. The first that came to hand is the "*Columbia Telescope*," published in South Carolina. After quoting an article from another paper, in which the writer *piously* expressed a "hope that every virtuous member of society will frown upon and crush it (the *Correspondent*) in its bud," the Editor of the *Telescope* emphatically asks—

And why for heaven's sake is such a publication to be frowned down? Are you afraid of it? Is Christianity in any danger from such attacks? Will the public be the wiser for concealing from them all objections, and letting them know only one half of the question? Have we not hired and paid advocates in abundance and superabundance? What says Christ? My Church is built upon a rock, and the gates of hell shall not prevail against it. Christianity be assured is in no danger: if it were indeed in any jeopardy, the more openly ought the question to be discussed, that all doubt may be removed; truth has never occasion to fear the result of the most unrestrained inquiry.

The other paper is the *New Harmony Gazette*. We give the following extract with this single remark, that it speaks a language as little calculated to conciliate the priesthood, as the bold avowal of those truths which has marked Mr. Owen out as an object of their malice, and unrelenting persecution.

From the *New Harmony Gazette* of March 14.

New Paper.—We have seen the first number of a weekly paper, published at New-York and entitled the *Correspondent*. Its object, as expressed in the prospectus, is "the diffusion of correct principles, which alone form the basis of morals and of happiness." "Although," the editor adds, "we recognize nothing to be true that is incapable of proof, yet the erroneous opinions entertained by individuals can form no apology for the neglect of the rules of courtesy. No illiberal discussions or personalities will be permitted: it

shall be our constant aim to establish a character for temperate and sober reasoning, for open investigation, and for universal conciliation."

If the Editor adhere strictly to these excellent resolutions, his paper may become eminently useful.

There is to be found among the publications that daily issue from our country's press much virulence and little free reasoning; where there should be much free reasoning and no virulence. Many editors there are, who hesitate not to load their adversaries' characters with the most irritating personalities; but few indeed, who do not hesitate to insert in their columns a communication, however rational, if it be opposed to popular prejudice.

We have seen many infidel publications, as they are called, to whose authors the fear of popular prejudice could not be imputed. But the usefulness which their boldness might have created, their violence destroyed. Liberality consists as much in the *temperate*, as in the *fearless* statement of opinion; and it is matter of regret that those very individuals who denounce the illiberality of their more bigoted opponents, often themselves become liable to the same charge.

It is with pleasure, therefore, that we hear sentiments expressed like those we have quoted from the prospectus of the *Correspondent*; and that we see a periodical established upon principles so well adapted to the increasing knowledge of the present age.

To Correspondents.—"Queries of Julian," and "Arrogant Pretensions of the Clergy," in our next.

"D." has not been so happy in his last communication as he was in his first. Brevity, and a strict adherence to the subject under consideration, are essential requisites of good writing.

The communications from Mr. Schultz are under consideration.

Several communications and editorial articles are omitted for want of room. The mass of valuable and interesting matter pouring in from all parts of the United States, affords a most gratifying proof of the rapid and extensive diffusion of liberal principles, and that, in spite of the strenuous efforts making to perpetuate the reign of terror and of dark-

ness, a great proportion of mankind have resolved to burst the fetters by which priestianity has so long held the human race in mental bondage.

MISCELLANEOUS.

THE CITY OF GO-ON-CRUTCHES.

To see the inhabitants of a great city walk on crutches, is a sight which can hardly fail to create laughter, and make an uncrutched observer desirous to understand the cause of such a phenomenon. No wonder then that so strange a sight forcibly operated on Dr. Ralph, as he entered the capital of Habesh. He at first supposed it to be but a joke, but was speedily cured of this mistake, on being informed that the people of Gotham never went otherwise than upon crutches. "Are then," asked he, with surprise, "the people here all lame?" "No!" was the reply; "they are not lame; at least they came sound and healthy in body and limb into the world, like other people; but as soon as the children learn to run, the parents give them crutches, which they never after throw off." "But," quoth Ralph, "wherefore this caution? Do they wish here to be more wise than nature, who gives two legs to man to walk on.?"

The man to whom he put the question was somewhat at a loss for a reply, and directed the doctor to another, who had the name of being very learned. The latter endeavoured to convince Ralph how very essential crutches are, in order not to be in danger of falling: he referred to the ancient traditions of his nation, and spoke of a man whom he called his Patriarch, whose legs, he said, had been exceedingly strong, but who had, nevertheless, frequently fallen, before he went on crutches. Ralph, in his turn, assured him

that he knew several crutchless people who, after the days of their childhood, had never fallen unless by accident; that at all events this danger was but small, and not of sufficient import to deform nature by art, as a preventive for the same, and that even crutches were not infallible. In short, Ralph could not agree with the sage, and each retained his own opinion.

"Use is second nature;" the inhabitants of Gotham verified the aphorism. Once accustomed to crutches, they looked on them as part of their existence, and as an essential remedy against stumbling.—This prejudice was so deeply rooted, that they could not bear the sight of a man who went without them, and even treated him as an enemy: for which reason they seldom saw a crutchless being, as none of their neighbours easily ventured to appear without them on ground, in order not to be exposed to the scoffs of the great, and the ill treatment of the rabble. Ralph, however, ventured it; he was, perhaps, not aware of the custom. He came into the city without crutches, and however strangely he stood gaping, he was more strangely gaped at by all present: old and young ran out to view him, as if he were a strange animal. While he stood in the street, speaking to the aforementioned sage, a mob collected round his person to observe the motion of his legs, how he could move them forward without crutches; with difficulty he pushed through them, and at length arrived at an inn, the sign of which was a golden crutch.

In consequence of the rumour occasioned by the arrival of the stranger who had taken up his residence at the golden crutch, gazettes, daily papers with supplements, and all periodicals, mentioned this phenome-

nona! Every body wished to see him, and there was constantly a crowd of curious people, at least during the first days, in front of the golden crutch, waiting to catch a glimpse at him. When the sages of Gotham were informed of the arrival of Ralph; they speedily began to philosophise on his account, and even to write pamphlets. The one doubted whether he was at all a man, and if he did not rather belong to the race of monkeys; another was of opinion, that he might, probably, be a fallen angel; the major part, however, thought him a man of very peculiar sort. During the time that the learned *disputed* on his account, the great mass of unlearned supposed him to be what he really was—an ordinary man; but who, surprisingly enough, made no use of crutches.

Among the clergy of Gotham, were some who were cured of the superstition respecting the crutches, but the number of the latter was by far the smaller, the greater part zealously advocated the necessity of using crutches, as if the welfare of all Habesh depended thereon. From these last, Ralph had a great deal to suffer. At first they disseminated among the people, that he was not a man, but a devil, to whom the cloven foot was but wanting. Afterwards, having been convinced to the contrary, they asserted that he at least was a very bad man—a presumptuous creature; and ought not to be suffered in the city, because he walked on his own legs and without crutches; “either,” said they, “the stranger must leave Gotham, or he must submit to have crutches tied under his arms. In the states of the great Nagush, no crutchless being dare abide. We, priests of Vishnow, are in duty bound to prevent it, the interest of our church,

as well as that of the state, requires this of us.” Among the lawyers were also some who, from political motives, were of the same opinion, and even physicians declared for the crutches, as they promoted health, prevented too great an exertion of the muscles and nerves, and that debility was the natural consequence resulting from the disuse of them.

After Ralph had been some weeks at Gotham, and they had in vain endeavoured to affix crutches under his arms, he had at last the imprudence publicly to speak his sentiments against the crutches, and to exhort the people to throw them off, as an unnatural and useless instrument, by which the free use of the limbs became obstructed. “Try the experiment,” said he, “and I assure you, you will in a short time be as able as I am to walk without them.” These words, when they became known, operated greatly against Ralph.—The hatred towards him increased, particularly when he published a small pamphlet on the subject; politicians and priests united to remove him out of the way as a dangerous being. Poor Ralph, you have thrust yourself into a wasp’s nest, and that not with impunity.

It was not long before the doctor was taken into custody, and thrown into a dismal dungeon. It was proposed to him, publicly to retract (within a given time) what he had written, or else to receive his punishment on the scaffold.

Ralph now began to see how foolish it was to wish to walk without crutches. “Shall I now,” said he to himself, “become a martyr to sound sense in this land of crutches? No, never! Give me crutches,” he cried, “to walk upon; give me writing materials, and I will gainsay all I have said; now I plainly see that without crutches one cannot thrive

here; well then, crutches! crutches I say, success to crutches!"

In a short time the crutches made their appearance, which were tied under Ralph's arms, and now he retracted what he had written in his pamphlet.

All this having been done and publicly made known, the whole city rejoiced, and every body, particularly the holy priesthood, spoke in praise of the new convert. Ralph himself made on this occasion, a sonnet, replete with irony, which to his good fortune was rightly comprehended but by few; the rabble found the song very fine, and Gotham's ballad singers, (who every where proclaimed the conversion of doctor Ralph) sang it at the corner of every street. The clergy now took Ralph under their special protection, to instruct him in the use of the crutches.—Ralph made great progress; nevertheless, the twirling round twelve times after having advanced three steps, cost him a great deal of trouble before he could attain any expertness in this science, and he once modestly declared to a confidential friend, that, "to walk on crutches was in reality no easy matter."

As soon as he could, Ralph departed from Gotham, after having paid his creditors. He left the city on crutches amidst the cheers of the populace who had before, when he walked on his legs, despised him.

Calvin.—There is a spot a short distance from the city of Geneva, which affords interesting and melancholy recollections, and serves to make of universal application and to take away all exceptions from an observation of a Greek and a soldier, which in the fourth century was at least extensively applicable. The Pagan historian, Ammianus Marcellinus says: "No wild beasts are

such enemies to man, as the greater part of Christians are deadly to one another."—I mean the spot where the unfortunate Spanish physician, Michael Servetus, was burned alive on the 27th of October, in the year 1753, by the stupid and bigoted magistrates of Geneva, and that celebrated reformer and brutal monster, John Calvin. For the purpose of demonstrating how far the folly and wickedness of men has gone, and to deter us from being brought back to the same state of degradation in which the human mind then was, and to which many labour most assiduously to reduce it, it would be desirable to rescue from forgetfulness the history of the transaction, and to show what were the articles of accusation against this learned person; who, it is said, half discovered the circulation of the blood; that is, he found that the whole mass of blood circulates through the lungs. I have read that the charges were not confined to his anti-trinitarian notions, but some of them were most extraordinary. He had said in the preface to his edition of Ptolemy's Geography, that "Judea has been falsely cried up for beauty, richness, and fertility, since those who have travelled in it have found it poor, barren, and utterly devoid of pleasantness." They accused him, therefore, of contradicting Moses, who has described that country as a land flowing with milk and honey, the glory of all lands. Would the furious Calvin have burnt a traveller, who had incautiously published, that he found the stream of the brook Kedron, when it was not dry, was neither of honey nor of milk, but of water?—*Journal of a Traveller.*

Catholic Miracles.—The convent of the Graca, and that of S. Roque, have been for a series of years at is-

sue on the following subject: It happened, one stormy night, that a beggar knocked at the gate of the convent of S. Roque, and craved the hospitality of its inmates, both for food and lodging. The first was afforded him, but the latter was refused; so that being obliged to seek a lodging elsewhere, he directed his steps to the convent of N. S. da Graca, where the friars received him without the least hesitation, and gave him a cell for the night. The following morning, as the beggar did not make his appearance, some of the friars went to the cell to inquire after him; when, instead of a beggar, they found a figure as large as life of the Saviour carrying the cross to Mount Calvary and bending under its weight:—the figure, in short, which is in universal veneration among the Portuguese, as, “O Senhor dos Pacos da Graca,” (Our Lord of the passage to Grace.) Now it being firmly believed that this figure is the Lord himself in flesh and blood, and that he thus gave himself to the friars of Graca to reward their hospitality, those of S. Roque claim a right to it also, on the ground of the beggar having first knocked at their door, and having received food at their hands. This then is the cause of the litigation, and as it does not seem soon likely to end, it has been settled, that in the meanwhile, the Senhor dos Pacos shall pay one annual visit to the monastery of S. Roque during Lent, and return that day week to the convent of Graca. Many are the marvellous stories which all who go to see the figure are told by the holy man who shews it. Herelates amongst other things, that an unbelieving Jewess, after hearing much said on the subject, had determined to convince her informants to demonstration by her teeth, of their credulous folly. Assuming, therefore, the garb of a Christian woman, she knelt before

the figure, and approaching her lips as if to kiss its foot, she inflicted on it a tremendous bite. But the blood immediately squirted forth into her eyes and blinded her, and this prodigy hath such an effect on her mind, that she forthwith embraced the Christian religion. The print of the teeth, and the blood which they drew, are still visible on the foot of the figure, the wound refusing to heal, in order to furnish a proof to others inclined to disbelief.

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